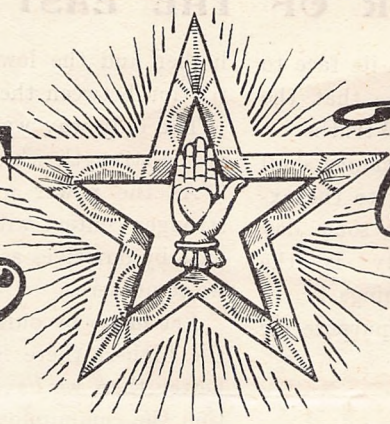


STAR OF THE EAST



A Monthly Journal, devoted to the propagation of the VEDANTA PHILOSOPHY, the Universal Teaching of Souls' Unfoldment

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"Rise oh, thou Israel, out of thy slumber before the Lord cometh."

This was the command of Moses to the children of Israel when he saw that they had become self satisfied to such an extent that they no more felt the longing to become prepared for the entry into the "Promised Land." There is no danger so great as that when the mind becomes so dulled by the external as not to be able to exert itself for its own freedom.

The reason why the race is going downward instead of upward is that it has fallen into the slumber where the mind becomes more and more dulled until it does not seek or ask for anything beyond what the outer senses presents. Why are we here if it is not for the following of the tide of unfoldment? Why should we come to this plane and have struggles if it was not for the great purpose which constitutes the divine law of God, and the working out of His method to freedom. Why should all things bear in themselves the power of attraction if it was not for the unity of forces and for the purpose of becoming one with the all and thereby be risen to the position of the manifestor of the divine life in all things? Is there anything in nature still and inactive, is anything in nature meant to be hidden to man, and if it is not to be hidden but to be revealed can we not see that it takes exertion on the part of man to find himself in things he has not known before? Think over in stillness, and know that to be inactive means retrogression, and delay of the realisation of the oneness with the infinite.

"Rise, oh thou Israel, out of thy slumber before the Lord cometh, and be not like the dead, who speaketh not, moveth not, giveth not, and liveth not in accordance with the command of the Lord unto thee."

In the Revelation we read, "I wish thou was either cold or warm, but because thou art luke-warm I will outspue thee of my mouth, rise my children and rub

the sleep out of thine eyes, and reach thy soul-hands to the Window of Jerusalem, and the voice shall be heard unto thee and thou shall receive the command of the Lord."

Move, speak read, and reach out so that God can quicken more within you than He has been allowed to do in the past.

The world, and our own soul cries out, "Come and help me." Let us not be like those of the world who are deaf to this call but let us rise. The awakening is sure to come and there will be anguish at times which has been wasted, as we shall then see that we have neglected our duty to our own souls and that of others.

All things in life are active, and since we are dependent upon activity for our unfoldment, it is in the purpose that we should take advantage of every opportunity.

We read in the Revelation, "I would that thou wast either cold or hot; but as thou are luke-warm, I will outspue thee of my mouth."

This refer to our inner unfoldment, as externally we are so active that we do not give ourselves time to let God speak to us.

When we strive to rise ourselves we help others to do likewise and when we awaken to the reality of the higher life, we help others to do the same. The awakening to rise higher will come to the world in all its power and the race will then see that unfoldment of the soul should have been the highest aim to reach to, and the world will also see that all things external is but temporary.

Since there is an object in all things, the awakening must come to the slumbering mind at some time, and there must be activity where there has been inactivity as all must fill the portion of duties for which we came here. The awakening will come to all whom has allowed themselves to become dependent upon friends, and things, dependency is the retardment of growth and the awakening must come to show it to the race.

We learn that it is through activity that planet and all that there is upon them evolve and revolve, and that it is the means of uniting mankind and things, for the purpose of freeing each from the tomb of unconsciousness. I am consoled that there shall be an awakening and increased activity in spiritual things as

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time passes on, and that the race shall turn its face to higher and more substantial things and see that the lastingness is only to be found in the spiritual truths.

It is joy to the awakened soul that all humanity shall seek God, and not only things which belong to the external life, it is joy to know that the race some day shall see that which lasts through eternity is the wisdom by which we can see and know all things.

This is the goal of all strife and it is the purpose for which man is upon this plane of action.

Lesson.

Beloved, there are three forces in which we are constantly moving, and they are the above.

Soul is constantly struggling to manifest itself through the body, and because it is the higher, the struggle is the harder as the attributes of the soul is contrary to the desires of the mind, and the senses.

What are the desires of the Senses?

Wealth, glory in the world, the gratifications of flesh, and all that which pertains to the carnate being. The fruits such bears is sorrow, pain, disappointment, failures in life, and the ultimate passing from the body without having realised the happiness which is real and lasting.

What are the fruits of the carnate mind? Pride, self-satisfaction, bondage, darkness, weakness, crimes, and all such things as belongs to the lower plane, and it is on this plane that we have the realisation of the unlasting, that which goes, and comes, that which is a day and then passes, the uncertainty, the unreliability, the constant changing, that which is to-day and is gone to-morrow—this is the carnate, the lower.

When humanity seek the satisfaction in the flesh and what belongs to it there is nothing lasting, nothing reliable, nothing elevating, but the pleasures and satisfaction which it gives is but for the moment being, and after it is as empty as the mind was while it were long- ing for it.

That there is constant struggle between these three we know in our everyday life. The soul struggle against the lower mind and the senses, and struggle it is, because the attributes of the inner being is so greatly in contrast to the lower that it is birth-pain to bring them forth.

The attributes are, Divine love, constancy, peace, success, courage, wisdom, freedom from fear and otherwise; and besides this, it unfolds.

These are the three planes on which we constantly function, we are predominating either on one or the other as we cannot become equally active on them all at the same time.

From this outline we will know where we stand, and we will not fail to see what the result of our thoughts will be.

If we wish to become stronger in the soul, we should go together with its vibrations into silence, and hold our minds on the attributes of the soul and we will see wonderful changes in our own selves.

All struggles are for the purpose of bringing out the divine in man, and the struggle takes place between the

higher and the lower, the opposite actions creates the friction between the two.

The only way we can overcome is in silence as there is the strength which we need to overcome.

As the power we have within will bring us into stronger contact with the soul we should be often in silence by ourselves as there is to be had the life for which we come here.

Let us go by ourselves and pray for the expression of the highest there is in us and we will understand life better than we have ever done before. This is meditation the communion with our souls, the God within us. As we know the vibrations that rules Mondays are preferable as they bring us into greater harmony with the higher.

Let us meet conscientiously in silent meditation and we shall find much strength and help to unfold.

Birth and Death.

Birth and Death are but incidences in our evolution, and they are the methods by which all things are united for action and dissolved for freedom. Birth is the unity of atoms and their forces, that weaves the garment called the body on all planes, and in that garment there are the divine potentialities, by which each give power to the other and in unity there is the rising from one plane to the other. This is the case amongst worlds, as well as in the individual atom for the divine law is the same in the greater as well as in the smaller. It will be a blessing to us to understand this and we will not grieve. All evolution makes itself manifested by activity and since there is nothing lost in life it has left one plane for greater action in another. It certainly is a blessed law, that confinement of atoms in the body will, after they have been used for a time, become released, and the soul rise into higher and more conscious action be freed also.

Souls who leave their bodies step out of them like we step into one room upon leaving the other, and their unfoldment is never broken off but is constantly going on and on.

When we understand this truth, we shall not grieve for those whom leave their body, but we will know that they have but taken a step to fuller freedom and in that wise has not gone, but they are more active in a higher way.

When birth and death is but for unity and release we shall see greater purpose and blessing in it than we ever have and it will teach us the lesson of everything being subject to the same divine law.

Rest.

"To step out of self-life into Christ-life; to lie still and let Him lift you out of it; to fold your hands close and hide your face upon the hem of His robe; to let Him lay His cooling, soothing, healing hands upon your soul, and draw all the hurry and fever from its veins; to realise that you are not a mighty messenger, an important worker of His, full of care and responsibility, but only a little child with the Father's gentle bidding

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to heed and fulfil; to lay your busy plans and ambitions in His hands with full confidence as a child brings its broken toy to its mother to be mended; to serve Him by waiting; to praise Him by saying, "Holy, holy, holy," a single note of praise as do the Seraphim of the Heavens. That is consecration, it is Rest.

The beautiful words: "That which exists is one. Men call it by various names," is a truth which men like Herbert Spencer expressed in the words: "There is an infinite and eternal energy from which all things proceed." This leads to the comprehension that "My Father and I are one."

"Vedanta is the most sublime of all philosophies and the most comforting of all religions."—Max Muller.

There is no great and no small
To the soul that maketh all;
And where it cometh, all things are;
And it cometh everywhere.
I am owner of the sphere,
Of the seven stars and the solar year,
Of Caesar's hand and Plato's brain,
Of Lord Christ's heart and Shakespeare's
strain..

Emerson.

"Behaviour is a mirror in which everyone show his image."—Goethe.

"The Vedic literature opens to us a chapter in what has been called the education of the human race, to which we can find no parallel elsewhere."—Max Muller.

"Humility is a realisation of your divine nature."—Edna L. Carter.

House of Meditation.

We should choose a quiet corner for meditation. We should try to think of God as a dear friend, who knows our thoughts, and why we think them. He knows us better than we know ourselves, and we should think of God as within ourselves and hum, "I am He. I am He."

We must pray for fearlessness, purity of thoughts, wisdom, charity, piety, unvengeful spirit. Generosity, and holiness in our everyday living. Think on nothing pertaining to earthly things when we go into meditation, but let God take hold of our mind and rule it while we are in silence. Have complete confidence that what we ask for will be given and our prayers be answered in all their power.

After we have been praying let us be silent still, still in surrender, until our being has been fully overshadowed by His light.

The Ideal.

We have numberless cells in our body; each cell has its life, each cell may be considered conscious of itself, and so the whole universe may be considered as one body, and each separate individual as one of so many particles. Each individual has consciousness, has life of its own, but these make up the consciousness of the universal being.

The knower cannot be known by anybody else. When science tells us that this absolute unknowable truth is unknown and unknowable, it presupposes the existence of a knower, and that knower is your true self.

So the search for truth may go on and begin with the external phenomenon first, but it must come to your true self in the end.

Then we have realised that ultimate reality of the universe is not far from us; that it is, after all, our own being, a part and parcel of the universe, the soul of our souls, the life of our life, the ultimate reality, because God is the Cosmic knower, the reality of all.

When we understand that, we are no longer confined in the limitations of the body; disease and suffering no longer have dominion over us.

Vedanta comes to us then with the knowledge of truth and that freedom is freedom from the bondage of the flesh. All the desires which we have—the running after things of the world—are produced in us by our not knowing ourselves; so when we know our true selves, we have known God, we have known the universe. Then we can never die, death being but a change of body, and knowing this we worship the Supreme Being, the highest ideal, in spirit.

Prayers.

I.

I have need of Thee, O Lord
To teach my soul's desire,
To lift me over the mire;
To give me pure and healthful thoughts,
To breathe Thy fragrance in,
To know Thee as Thou art my God
Divine and free from sin.

II.

I need Thee, O. I need Thee, Lord,
When dreaming in Thy breast;
Awakening in the morning light
Refreshed by sweetest rest,
To hold me when I stumble,
To raise me when I fall,
To be the one who whisper, "Come
My child, I am thine all."

M.R.C.

"Out of the dusk a shadow, then a spark; out of the cloud a silence then a lark; out of the heart a rapture, then a pain; out of the dead cold ashes, life again."—F.T.

From the infinite we have come; we are living in the infinite, though we are not conscious of it. If we realise this, that we live, and move and have our being in the infinite, then we have understood the purpose of life, we have reached the goal which is that we shall ultimately enter into the infinite, we have reached the goal of the process of evolution which govern the phenomenal world; and we shall reach that state, if we concentrate upon that absolutely, which is beyond the reach of mind, intellect, and the senses; then through meditation we will reach the state super-consciousness, and in that state will come divine communion.

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This state of divine communion is the highest thing in this spiritual life. There is nothing higher than this state of oneness.

We cannot think of; cannot imagine anything higher.

Until we become like God we have the tendency to grow, and our growth and progress will continue until we realise the divine, and know that "I and my Father are one." It was by growth and meditation that Jesus became the Christ, and realised the oneness with the spiritual being.

It was through meditation that Buddha became the founder of Buddhism, and reached the highest goal of spiritual oneness; and it is through meditation that we shall become like Christ; that we shall become Buddha. No, one with the Heavenly Father. Therefore, it is said, "That infinite Being which is beyond the reach of our senses dwells in the caves of our hearts. We must realise that infinite Being through the path of meditation; through the path of Raja Yoga, and then ultimately become one with that infinite Being, then we shall become freed from all desires, free from all suffering, free from death, and attain the state where there is no longer worry, no disease, nor death nor suffering of any kind, but everlasting peace, happiness and consciousness of the oneness with the Supreme Being."—Swami Abhedananda.

"To quicken but not to own, to make but not to claim, to raise but not to rule, this is called profound virtue."—Lao-Tze.

"A turn and we stand in the heart of things."—Browning.

Beloved readers of the "Star," greetings with much peace.

It will be seen above that we are back in Australia, from our sojourn in New Zealand, and we left a host of friends behind, but time will fly, and we shall be back to re-unite.

It is extremely difficult to go to different places where they have never heard of the higher message, as the mind is so used to dwell on visible things that it is almost impossible to draw the attention to the higher.

We begun our labours at Auckland, and we found a large number who came out to hear, but they did not give themselves time to investigate further into the higher truths, but they are seeking after phenomenons, and they stay there. We formed a club there, but owing to the deficiency in both intellect and spirituality amongst the people and also lack of sincerity, they are not ready for the great truths which Vedanta brings, until they have gone through sufferings which will alone bring such people to their senses. In Christchurch we have a little centre of true sincere seekers, and they are getting along well and is most harmonious. Those truly interested meet regularly and rejoice at the "help Vedanta is to them." In Dunedin, we have a splendid centre of both intellectually and spiritually unfolded people, they are going on wonderfully well and "are glad that we did not pass by their city."

Our last place of work was in Wellington. There we met some lovely people, truly seeking, and earnest listeners, and we formed a centre there for which we pray

that they will stay steadfast until they have time to find the inner and higher life, which is that which gives happiness and peace. We have great hopes for that place, as there is lovely souls that cannot help but give strength to others as soon as they have time to bring out what they have latent.

Wellington is a very busy place, being the principal seaport in New Zealand. There is a great lot of very worldly people, and, of course, they did not come to hear our lectures, but we had good houses just the same. All the time we stayed there it rained, for two months, with very few days of sunshine, and it had effect upon the attendances at our meetings, but those interested were very brave and came out rain or shine.

We are now here amongst our friends, and it gave us joy to see them so glad to see us back again. They gave us a reception publicly, at which were a very large gathering of people. The hall was beautifully decorated with flowers and green, and song, music, recitations, were the programme, and refreshments were given.

It is very gratifying that our little centre here has kept up its regular meetings each week, for one year, and it is still more joyful that most of the members are "delighted over the help Vedanta has given them," so they are anxious to go on. We shall have a large centre here before we leave for another place, and everything will be in full working order so that all can advance into the higher understanding of the beautiful teaching of Vedanta.

It is wonderful how different the climates are between these two parts of the colonies—New Zealand and Australia. It is cooler in the former country and it is most wonderful how it has gone onward in everything when one considers that the islands are only little over 60 years, or rather, it is only 60 years since the emigration begun there. Everything is much more expensive there than here in Australia, but one can readily understand the reason. There are many wonderful things, and places in New Zealand which we did not have time to see, but hope to do so next time we visit them. It is gratifying to find so many whom are hungry for the higher truth, and there will be a great harvest-season some day, for not one word spoken shall be lost but bear its fruit in the right time. All we have to do is to sow, and then leave it to the Holy Spirit to take care of the fruit. It is wonderful to be worthy of sowing, and it is also wonderful to find any one receiving the seed in this very material part of the world. It is wonderful to find so much brotherly love as we find in the different places, when the reaching for wealth and power is so dominating in the world. We have just begun our work here and we hope for large attendances when the people find out that we are back. Everything will be right, in the right time, and all things are working out the great purpose of its being. I must now close with love and tenderness to all. Lovingly yours for the freedom of the race.—Sister Avabamia.

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